Lutheran Herald

September 2, 1958 • Vol. 42 • No. 35

n Okinawa boy says grace with his w family. *See story on page 9.*

In this issue:

• Small Rural Churches Can Do It Too!

• What's in the Name?

Prayer for Labor Day

O Eternal One, who didst fashion the universe with thy hands, keep us aware of the power of daily work faithfully done.

Save us from the blasphemy of dealing with human workers as though they were parts of a machine, or mere numbers, or commodities to be bought and sold.

Keep us ever mindful of the tragic lot of those who are denied opportunity for employment and ever alert to our responsibility to help lift the blight of unemployment wherever it occurs across the nation.

Grant to leaders in our work life keenness of vision, breadth of spirit and concern for the good of all, that all who work may receive a just share of the fruits of their toil, and lasting satisfaction in the process of work itself.

Hasten the day, O God, when partisanship may give way to partnership, between those who direct by the power of their minds and those who labor by the strength and skill of their hands.

Thus may we glorify the master Workman of the race, even Christ our Lord. Amen.

In this issue . . .

Cover — The Fishers are a typical ELC family—except for the fact that they live on Okinawa and have adopted an Okinawan boy. See story and more pictures on page 9.

Prayer for Labor Day 2

Responsibilities in Daily Work 3

Labor Sunday has been a tradition in U. S. Protestant churches for more than 40 years. This annual message from the National Council of Churches reflects Christian concern for labor and its role in nation.

Small Rural Churches Can Do It Too! 4

More than 1,000 congregations are embarking this month on an intensive stewardship program. This is the story of what 28 small churches in a rural area did during 1958.

What's in the Name? 6

Dr. George S. Schultz is stewardship and finance director of the American Lutheran Church and one of the hard-working members of the ALC Union Committee.

"Jim"

This delightful story was sent in by the Rev. H L. Anderson, pastor at the Lutheran Service C on Okinawa.

Editorials

The Maps on Your Walls

The director of stewardship reports on the sta the budget as of July 31, 1958.

For the Family Altar

Comment and Criticism

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publ House, Minneapolis 15, Minnesota.

Responsibilities in Daily Work

All useful work has a divine sanction, and should serve the eternal purpose of God. Our churches look upon the daily work of each of their members as not merely a secular job, but rather as a Christian vocation. Our churches therefore have an increasing concern with the effect of economic institutions and practices in the life and work of the people of every community. Do they effectively promote the common welfare, provide equality of opportunity, and reflect a sense of social responsibility?

The Worker Is Responsible

There are more than sixty million persons in the United States who are listed as "gainfully employed." About a third of them belong to labor unions. Many others belong to other occupational or professional groups which are likewise concerned with the rights and welfare of their members. Employers also have their organizations, as representative of management or stockholders.

These various economic organizations, in protecting the rights and promoting the welfare of their members, cannot justly ignore their corresponding responsibility to society. The worker is called not merely to give a fair day's work to his employer, but to work with a sense of vocation—of responsibility to God for work well done. The union member is called not merely to pay his dues, but also to participate in the activities and decisions of his union. The union leader is responsible not merely for securing benefits for his union, but also for maintaining fair and democratic practices within his union. And leaders of both labor and management are called, not merely to achieve a mutually satisfactory relationship, but also to exercise responsibility for the impact of their wage and price policies upon the consuming public and the whole economy.

The Organization Is Responsible

The co-operation of management and labor, acting through collective bargaining, has been an important factor in the vast changes in industry during the past forty years. In labor-management disputes or other economic tensions church people should guard against hasty judgments and move toward informed and thoughtful weighing of the rights and responsibilities of all involved. In this connection, the National Council of Churches welcomes the continued and recently increased efforts made by the AFL-CIO leadership in opposition to racketeering, featherbedding, and other corrupt and unethical practices shown to exist in several unions. We commend these leaders for this evidence of a sense of responsibility and for the progress already made in that direction. We support them in their resolve to find ways, within the ranks of organized labor itself, to complete the task of eliminating such practices at all levels.

We Are All Responsible

Our churches in recent months have been deeply concerned with the difficulties and hardships suffered by a vast number of workers as a result of depressed economic conditions. Among church people there should be a special awareness of the narrow margins between "plenty" and poverty which exist even in our economy of relative abundance—becoming obvious whenever the employment level drops. Back of the impersonal statistics of the news columns are the needs of individual men, women, and children, which should stir us to such remedial action as may be required on the part of individuals, communities, states, and the nation.

The basic right of everyone "to protection against unemployment," as incorporated in the Universal Declaration of Human Rights was adopted and proclaimed by the General Assembly of the United Nations ten years ago. This is an admirable aim, but still to be attained and maintained in this country or other countries throughout the world. We cannot recall too often its concern for presumption of innocence until proof of guilt; for freedom of thought, conscience, and religion, and freedom of expression; for the right to association and peaceful assembly; for social security; for educational opportunity; and for "a standard of living adequate for health and well-being."

While zealously working for the realization of such immediate goals as are set forth in the Declaration, all Christians and their churches in the United States must constantly strive to bring all of economic life under critical analysis and creative transformation in the light of the Gospel. Christians are called upon to use their influence as citizens, owners, workers, and consumers to seek adherence to higher moral standards in our national economy.

Thus motivated, we can, through the Grace of God, achieve a higher level of economic justice, social progress, and democratic community life.

Nazareth Church, Cogswell, N. Dak. (112 confirmed members) is typical of the smaller, rural congregations of the Oakes circuit. The Rev. Ralph Forde is the pastor.

Latest reports from the stewardship office of the ELC indicates that more than 1,000 congregations are embarking this month on an intensive stewardship program in their parish. Most of them are enrolled in EMV, the program described in the story on this page. Others are a part of a second, similar program being conducted in some churches called STEP —Stewardship Total Enlistment Program.

Part of the increase in the number of congregations from last year's 855 can be accounted for by the fact that some ALC, UELC, and Lutheran Free Church congregations are participating in the program along with their ELC neighbors. But the increase is due also to the fact that hundreds of thousands of laymen have become enthusiastic about the stewardship of their Church and want to tell the story to others too.

Nearly 175 directors, like Bob Bohlken and Eldon Groth, have been trained to begin their work soon. In fact, simultaneously on September 15 in 150 area conferences, these directors will be holding the first session with EMV leaders from local churches from all parts of the country. Similarly on October 6 STEP leaders will meet to be trained to do a better job of telling the story of their church to their neighbors.

This crew of workers from the more than 1,000 churches enrolled in STEP and EMV this year will total at least 100,000. Such an army of workers will surely make a difference in the program of the Church for 1959.

They went for EMV 100 per cent out in the Oakes circuit in North Dakota, and they are glad they did.

To get 28 churches in a circuit to agree to do anyth together is a major task.

And certainly it's not easy to get these 28 churche agree to go along with EMV—the Every Member V program directed by the Stewardship Department of ELC. In fact, until last year no one had ever succee in getting 100 per cent co-operation in any circuit on program.

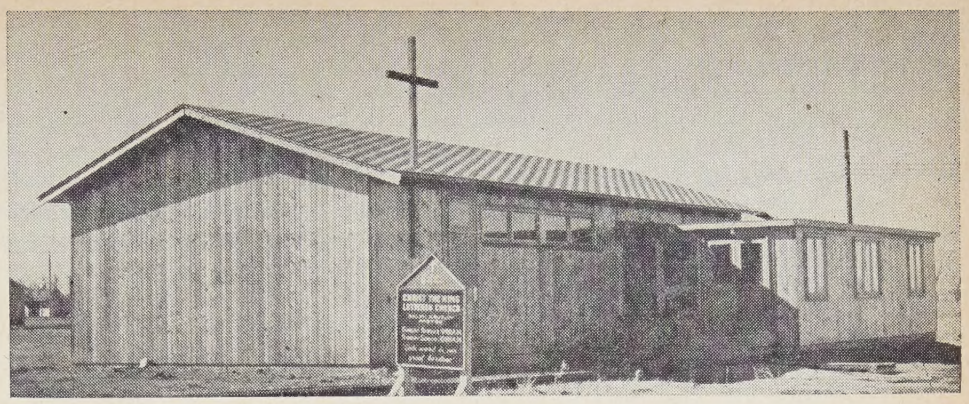
Not until two laymen took hold of the program in Oakes circuit in Southeastern North Dakota. These men, Bob Bohlken, a hardware store owner in Lis and Eldon Groth, a farmer near Enderlin, tackled w seemed an impossible task when they agreed to enlist churches of their circuit in the EMV program last

Last fall was the third year that the EMV had b tried in the circuit. Nine of the 28 churches had g along the first year, 19 the second year. Could they m it 28? This was the question these laymen asked th selves as they set out to do it.

Small Rur

They had the co-operation of pastors in the cir but there were certain other factors that made it espe ly hard. For example, EMV programs which invol lot of work, many training sessions and leadership local men, have gone over much better in larger t and city churches. The Oakes Circuit is mostly r

Bob Bohlken looks on as his co-chairman, Eldon Groth, talks training session of visitors from Oakes Circuit churches.



hrist the King Church in the lendale parish is one of the w church buildings that has sulted from increased giv- g in the Oakes circuit. The w church was dedicated in arch. The Rev. Ralph S. Rus- y is pastor.

Churches Can Do It Too!

By William H. Gentz

Half of the churches have less than 100 confirmed members. The possibility for leadership, then, was small. Some of the parishes were vacant and would be inclined to wait until they had a pastor to go along with EMV.

But, seemingly, nothing could stop Bob and Eldon as they visited church after church and enlisted their help. Some of these visits to the farflung churches in the circuit meant a whole day away from the store and the farm for these men. But they were determined to succeed. In one small congregation where a meeting of officers was called, no one showed up. Undaunted, Bob and Eldon got in their cars and visited one council member after the other in their homes until they had seen them all and convinced them of the worthwhileness of their church being a part of EMV.

With all 28 churches enlisted in the program Bob and Eldon carried through to a successful conclusion last year's EMV program in the Oakes Circuit. As a result of the many training sessions they supervised, the men they trained, and finally the calls that were made, many budgets of churches in the circuit increased tremendously. (Five churches that have participated all three years had had increases of from 39 to 170 per cent in this period.) Many churches that had never had pledging or even a budget before were amazed at the response they had. Two congregations were able to complete building programs successfully. All the pastors polled on the results of the EMV praised its effect on their parishes.

"More important than the change that has taken place in the giving habits of the people and the budgets of the congregations is an increased understanding of the meaning of stewardship," say these laymen, who are grateful for the opportunity that was theirs to make 1958 a better year for the churches in the Oakes circuit.

Members of the 28 churches in the Oakes circuit turned out in full force for the sector training sessions in Trinity Church, Lisbon, the largest church building in the circuit.

What's in the Name?

In 1960, three Lutheran Churches will unite to form "The American Lutheran Church"—or a Church with another name. This article, reprinted from the "Lutheran Standard" (ALC), tells why the proposed name was selected and how it could be changed . . .

By George S. Schu

I have been asked by the Union and Fellowship Committee of the American Lutheran Church to take another look at the factors involved in the proposed name of the new church and to discuss them with the readers of the *Lutheran Standard.*

At the outset let me make several things clear. First, I am trying to take an objective, unprejudiced view which looks the facts straight in the eye; second, I am trying not to express my personal views but to report on the many hours of discussion in our own union group; third, I am trying to ignore literary style so that we can just "talk this thing over" between ourselves.

Two erroneous impressions have popped up from somewhere. One is that the "ALC Union Committee isn't willing to do anything about changing the name unless we insult them first." The other is that "the name can't be changed—it's all sewed up —a closed issue—if you do change it, you'll delay the merger."

Let's look at the first one. The Church appointed a Union Committee and told it to negotiate the documents and report back. The Union Committee did, in 1956. A part of its report included the proposed name. Our Church approved the report including the name, and my memory says there were 15 negative votes (to the entire document, not the name) in the entire convention.

Is it any wonder that with that kind of vote the Union Committee has not rushed to change the name because individuals here and there have other preferences? The Union Committee feels, because of this strong favorable sentiment of the Church, that it would not be fair to the majority if it launched out on a new tack on its own.

Some folks feel the Union Committee should refer the name to a general referendum as it did with the headquarters matter. But in the headquarters issue the Joint Union Committee was "split down the middle," and a single recommendation could not be made upon which the churches could vote favorably or unfavorably. In the case of the name this was not true. There was debate and discussion, but a single recommendation was rather easily arrived at. The "referendum" was held when delegates voted at the 1956 convention. You see, the two cases are not parallel.

It Can Be Changed

Now to the second misapprehension. Yes, the name can be changed. It is almost inconceivable that such a change could delay the merger, *if* ALC will approve the procedures for changes already adopted by ELC and UELC and will stick to this procedure. . . .

In view of the procedures which ELC and UELC have approved and ALC will be asked to approve, where does the "name" question now stand? The name must now be reviewed by the Joint Union Committee, whether or not the American Lutheran Church requests it at its October convention. By terms of the procedures for change a matter referred by *any* of the bodies by a two-thirds vote must be received and considered.

The ELC voted "overwhelmingly" for the name "The United Evangelical Lutheran Church" and instructed its Union Committee to cast nine votes for that name. These men are n bound. Even if the other 18 J members vote for the name "T Evangelical Lutheran Church" ELC men are instructed to oppose

The UELC convention, howe ratified the documents as they p ently stand, including the name, "T American Lutheran Church." T UELC action was an expression favor but did not bind the UE committeemen as the ELC action c Did the UELC vote for the name "T ALC" because it preferred that to own name, and will the UELC co mitteemen stick to "The ALC" in v ing? Or did the UELC simply vote "The ALC" to avoid seeming to pu its own name into consideration, a will their committeemen switch "The UELC" in voting? Or will the perhaps, be a split in the nine UE votes?

At present 18 JUC votes are bound on the name though UE favors "The ALC" by vote in 19 and 1958; ALC favors "The ALC" vote in 1956, the 1958 vote still come. It is not necessary that nine votes of each body be cast una mously, except in the case of the E whose votes are bound. However, presenting the possibilities we m make that assumption, for we can predict the vote of individuals. So looks like this at the moment:

The presently recommended na is "The American Lutheran Churc It takes 18 Joint Union Commit votes to substitute a different name the Constituting Convention; oth wise the original name stands for ra fication. Should ALC cast nine vo for the name "The UELC," these p the ELC votes would constitute

no matter how UELC committeemen vote. Should ALC remain with its preference for "The ALC," and should the nine UELC votes be switched from its presently announced preference to "The UELC," then the name "The UELC" would have 18 votes, no matter how ALC votes. Should ALC, the only body yet to meet in convention, inject a new name, as for instance "The Lutheran Church in America," then only if the UELC would switch nine votes to such a name would the required 18 votes be obtained.

Would It Delay the Union?

Now to the possibilities of delay in agreeing upon a name, which we have said are practically nil. At the JUC level there can be no delay since a proposed change getting a two-thirds vote means the change is recommended. Failure to obtain a two-thirds vote means the presently proposed name is recommended. Assuming the Constituting Convention will follow procedures agreed upon by ELC and UELC and, we hope ALC by that time, it will first adopt the name "The ALC," then, assuming recommendation by JUC, proceed to consider amending it.

If the amendment fails to get a two-thirds vote, the name "The ALC" stands; if the amendment gets a two-thirds vote, the amended name goes to the districts for ratification. If the districts fail to give the amendment a two-thirds vote, the name "The ALC" still stands: if the districts ratify the amendment by a two-thirds vote, the new name becomes effective. In any case the new church and its name become fully operative on Jan. 1, 1961.

About the ELC's proposal of the name "The United Evangelical Lutheran Church," the ALC Union Committee is considerably disappointed. In proposing this name the ELC either overlooked or chose to ignore the fact that this is the first choice for a name for the new church being organized by ULCA, Augustana, AELC, and Suomi.

For well over two years it has been generally assumed that our new church would be called "The American Lutheran Church," and with good reason: ALC and UELC approved this name, and ELC asked that it be restudied but did not insist on a change. The ULCA-Augustana-AELC-Suomi merger courteously avoided this name or a close approximation to it. For our groups now to take the name being favored by the ULCA *et al* group would create, in the opinion of the ALC committee, a breach in inter-Lutheran relations.

The Objections

Now, having determined that the name can be changed, and no one is trying to block a desire that truly reflects a majority, the next question is, Is it *wise* to make a change?

The presently proposed name, "The American Lutheran Church," has been approved twice by UELC conventions, once by an ALC convention. The 1956 ELC convention asked that the name be studied, and the 1958 ELC convention asked that it be changed.

We have examined all the requests for change that have come to our attention within the ALC—the memorial from the Eastern District, the six-page document of a retired pastor in the Eastern District which was given rather wide circulation in its original and condensed forms, the letter from a California pastor to most of the district presidents, requesting them to urge their districts to ask for a change, the six letters received by the secretary of the ALC Union Committee, and the letters reproduced in "Reaction and Rebuttal" of the LUTHERAN STANDARD. We have examined these communications to discover, first, what's wrong with the name "The American Lutheran Church." We can find only five objections. Here they are:

"The"

1. The capitalized "The" is presumptuous. It suggests to some "THE (only) American Lutheran Church," as if it embraces all Lutherans in America. If that is true then "THE United Lutheran Church in America" indicates that all other American Lutherans are disunited: "THE Evangelical Lutheran Church" indicates all other Lutherans are unevangelical; and the present ELC proposal of "THE United Evangelical Lutheran Church" indicates that all other Lutherans are either disunited or unevangelical.

Actually, we have lived with this name—without the capitalized "The" —and enjoyed it for nearly 30 years. It has been a decided advantage to us, particularly in years of international tension and war to show by our name that our roots have been sunk on this continent, and our appeal is to those who live where we are. Though we have not capitalized the "The," it is invariably used in the spoken and written word. Check yourself. Do you say to your neighbor, "I belong to American Lutheran Church," or, "I belong to the American Lutheran Church?" The capitalized "The" is a legal part of the name of ULCA and ELC, yet it is never used in common connotations as TULCA or TELC.

Every name is presumptuous—The United States Steel Co., Nationwide Insurance Co., American Can Co., even George S. Schultz (for there are others, you know).

"TALC"

2. The initials suggest a weak term —TALC (argument by ridicule: if the men's organization were known as United Men, one would have TALCUM). Dictionary definitions of TALC have been quoted rather frequently in an effort to ridicule the name. So what? The new church is not to be called talc but The American Lutheran Church. In contraction it will be recognized as ALC (note ELC and ULCA above) or The ALC.

What is this sudden desire to pronounce initials? We have never heard the pronunciation of telc or tulca or ulc or elc or alc. Now we seem afraid the new church will be called talc. Granted, it is referred to in that way, as a temporary means of distinguishing between *our* present church and the new one. But this will die out, if we want it to, and we all do want it to. At least in the department of the Church where I serve (Stewardship and Finance) we agreed six months ago never to use the initials TALC.

If you find that in any of our publications during 1958, we owe you a sincere apology.

Anti-Americanism

3. The feeling that the word *American* is an embarrassment to the cause of foreign missions because of an assumed anti-American sentiment around the world. In the July 19 LUTHERAN STANDARD, Richard Shellman in the "Reaction and Rebuttal" column asks, "has anybody asked Dr. Fricke?" The answer, according to Dr. Fricke, is, "No, not officially." So we asked him, officially.

Dr. Fricke, executive secretary of Foreign Missions says: "The word *American* has not been an embarrassment to us and should not be in the future. On all of our fields we have indigenous churches: 'South Andhra Lutheran Church' in India; 'The Evangelical Lutheran Church of New Guinea'; we shall soon be organizing a Lutheran Church in Ethiopia. Nor do the Missions themselves use the name American, but are legally constituted under local names. As the American Lutheran Church, we seldom go before foreign governments or agencies. The national church of the country does that. In cases in which we have, as an American church, made foreign representation, such as in Australia and Ethiopia, it has been decidedly to our advantage to be recognized as 'American.'"

To that we would add from our own personal experience on the foreign field that when, for instance, Missionary Carl Schwan walks down the street of Madras, India, he is recognized as an American, not because he belongs to the American Lutheran Church. There is something distinguishing about the color of his skin, the clothes he wears, the way he talks, the food he eats, the car he drives, the house he lives in that says he is an American. He could be a missionary of the UELC, or ELC, or ULCA, or the Norwegian Lutheran Church, and he'd still be an American. In countries where the American connotation is harmful officials are not so naive as to be impressed by the presence or absence of the word *American* in the name.

Canada

4. The national connotation is embarrassing to Canadians. It is true that, while Canadians are North Americans, they prefer to be called Canadians rather than Americans. But they have settled this matter among themselves with a dual relationship. While they will be a district of the new Church they will also be chartered by the Canada Parliament as "The Evangelical Lutheran Church of Canada." So the Canadians want the national designation as long as it designates them. They are not unhappy or unwilling that the parent Church use its national designation in its name.

"Evangelical"

5. The omission of the world *evangelical.* To some the omission says we are unevangelical or that we deny our evengelical character. Is that true of the ULCA, or The Lutheran Church—Missouri Synod, or The Lutheran Free Church?

Webster's *Dictionary* defines *evangelical,* "Of or relating to a group of Protestant Churches which hold that the central teachings of the Gospels are man's fallen condition and need of salvation, the revelation of God's grace in Christ, the necessity of conversion, and the sharing of the redemption through faith." That describes the Lutheran Church to a "T".

It is inconceivable that there can be a Lutheran Church which is not evangelical. *Evangelical,* therefore, adds nothing not already contained in the word *Lutheran.* It is like naming a child John Johnny Jones. Of course, the ULCA is evangelical even if the word is not in its name, and so is every other church in the world which is worthy of the name Lutheran.

This is not true of the word *American.* Not all Lutheran Churches are American. There is the Lutheran Church of Germany, of Norway, of Canada, and the nationalistic designations distinguish one from another. And that isn't wrong. Although the word *Lutheran* had not come into usage in the New Testament, the churches were given geographic designations: the church in Corinth, in Ephesus, in Galatia. If 1492 had p ceded the year 1, there might ev have been a New Testament referer to the church in America.

In the fall of 1954 the ALC Uni Committee discussed the *princip* about a name before any name w proposed. It agreed then that the b name would describe 1) the natu of the organization, "Church"; 2) t confessional character of the orga zation, "Lutheran"; 3) the locale the church and its members, but v tured no suggestion at this point. WH the name "The American Luther Church" was generally preferred, t ALC Committee went along beca this name fit the principles it felt to important.

That some imply that the proc ures are undemocratic (see LUTHER STANDARD, "Reaction and Rebutta July 26) does not distress the Uni Committee. The name, along w the entire union document, was c cussed at district conventions in 19 and by the Church convention 1956—and approved. The docume could have been discussed by the c tricts in 1957 but weren't, genera The documents were specifically ferred for district discussion in 19 and will be discussed at the comi Church convention. That is certai democratic procedure.

Well, we've discussed the name w you. We've tried to show you t much effort and thought have b put into this matter, that the Uni Committee feels it has followed t wishes of the large majority of c membership, that it is not unwilli to seek a change in name if the m jority has changed its mind and is n of another conviction.

If the name is to be changed, hope the reasons for it are good a valid, more sound than personal p udice and ridicule, better motivat than a ground swell borne on imp sioned oratory. In other words, l stay calm and keep our heads so t the decision we make now will prop ly identify and distinguish the Chu for many years to come!

"Jim"

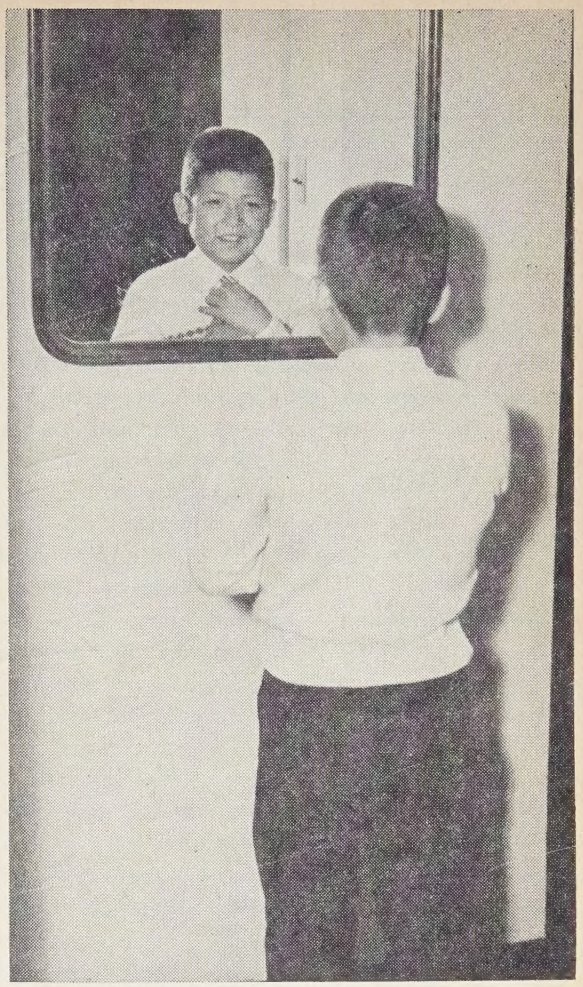
Major and Mrs. Robert Fisher, active Lutherans on the Island of Okinawa, through the guidance of their Lutheran Service Pastor, recently adopted an orphaned Okinawan-American boy.

Akira Zamami had been living at the "Halfway Home." His adoption by the Fishers is especially unique because they already have a family of six children of their own.

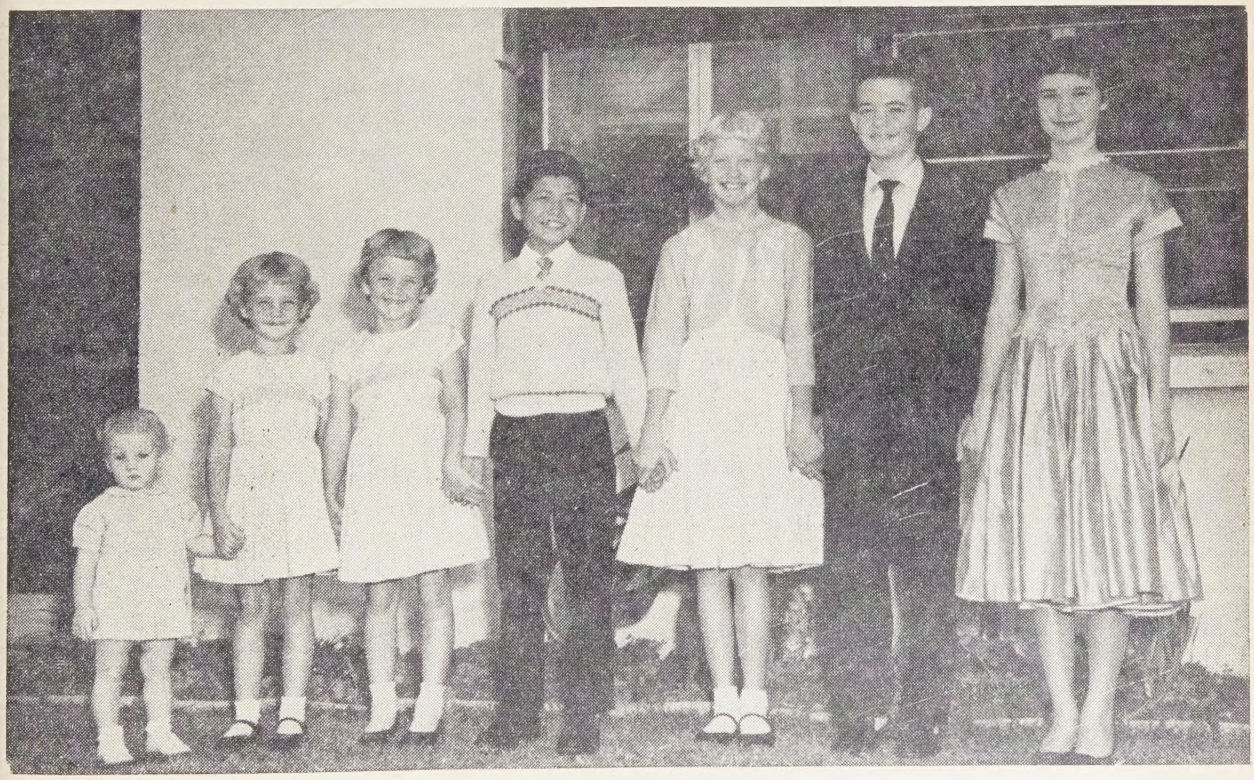
"Jim" (the name he chose himself) takes great pride in his personal appearance. Now twelve, he had been on his own for nine years, but he has fit surprisingly well into the Fisher household. When the occasion warrants it he gets his share of discipline, and of course the lion's share of love and understanding from all of the Fishers.

Jim joins in family grace at the table and finds his place in the family pew on Sunday morning at the Lutheran services. He will be baptized soon by the Rev. Harry L. Anderson, an ELC pastor. Jim is looking forward to becoming an American citizen and returning to the United States with his family.

Major Fisher is the chairman of the Okinawa Lutheran Servicemen's Committee. Mrs. Fisher is the daughter of the Rev. O. R. A. Tollefson, a retired ELC pastor.



Right: Jim takes great pride in his appearance. Below: With his new brothers and sisters, Martha, Barbara, Mary, Ann, Robert Jr., and Jeanne.



Editorials...

Those Who Worship in Glass Houses

The other day the daily newspaper carried the story of another church to be built entirely of glass. This particular building is to be constructed in an Italian village, but there are some in other parts of the world and at least one in the United States—in Southern California.

Although perhaps most of us would never find it possible to get used to, there ought to be some real advantages to worshipping in a glass church.

For one thing such construction certainly does, as the song says, "let a little sunshine in" on our worship. Maybe too much would get to be too much, but a little more sunshine in many of our churches would not be bad. It has always seemed odd to us that worshippers of the Christ who called himself "the Light of the World" have wanted to gather in dark, dismal places. We've wondered sometimes how pastors in the dark old-world cathedrals (beautiful though they may be) can preach on the many texts that speak of God and all that is concerned with Him as "Light."

Another advantage to a glass church, it seems to us, would be the fact that the world can see in and get at least a glimpse of what the inside of a church looks like. Jesus said, "I, if I be lifted up, will draw all men unto me." Some modern architects have helped in this process of lifting up the Christ, letting the Gospel shine forth, by an abundant use of glass in newly constructed houses of worship. Especially if it is lighted inside at night, a glass church could be quite a powerful silent witness to the cross in a community.

Then, worshipping in a glass church would afford the opportunity to see some of God's creation as well as man's handiwork during the worship hour. Many churches in the mountains or by the seashore have made the most of their locations and have opened vistas of creation by the simple use of glass in part of their construction. But there are things of beauty surrounding many more of our churches. The sky itself is often an amazing source of inspiring panoramas if we would only lift our eyes and look. Why not, then, build glass ceilings in our churches and let our eyes be occasionally lifted up?

One further advantage that might be hoped for in glass churches comes from a twisted version of an old proverb. Do you suppose that "those who worship in glass houses would not throw stones"? Unfortunately, stone-throwing did not go out with the ancient Hebrews who stoned some pretty lofty men like Stephen and Paul (ar did it in the name of religion). Christians are still ade at stone-throwing. It's quite easy in our sinfulness to loo for the worst qualities in the church and the people another denomination down the street. And sometim we are painfully aware that they too can throw ston of criticism and accusation. And so we fight each oth and the world wonders.

Even if we can't actually build glass churches for o worship, the Church of Jesus Christ could stand mo light and less stone throwing.—W.H.G.

"Lodgery"—Conclusion

The Statement of the Church Council on "Lodgery" (Lutheran Herald, June 17 and 24) occasioned a goo deal of discussion. We have printed a number of le ters on both sides. This issue contains two longer con munications which are included (with another con munication on an unrelated subject) under the headin "Comment and Criticism" on pages 14 and 15. Naturall a great many letters remain unpublished, partly b cause of lack of room, partly because they did not co tribute anything which had not already been covere and a few sad to say, because they did not merit pu lication.

It is our present intention to let the material whic appears this week be the "period" following the discu sion, for the present. We believe that sufficient spa has been devoted to the subject, both to make the stan of the Church clear and also to permit those who di agree with the stand of the Church to have their say.

From an editorial point of view, two facts have b come rather apparent during the weeks since the Stat ment was published. The first is that there are far to many members of The Evangelical Lutheran Churc who simply have not known the stand of their Church o the subject of the Lodge. One of the finest letters w received (one not intended for publication) came fro a man who was received into the Lutheran Church b adult instruction and confirmation. This took place i one of the great, historic congregations of the ELC, city congregation nearly a century old. Yet this ma makes it plain that *he was never informed that ther was any objection on the part of the Lutheran Churc to his membership in the Masonic Lodge.* He adds th question: "If Masonry is such an issue in the ELC, wh

es not the church so inform people when they join?" oes anyone have the answer to that question?

The second fact which has become plain is that it ems exceedingly difficult to convince a lodge member at the Church's opposition to such membership is sed on what we conceive to be the clear teaching of ripture. That fact just does not seem to penetrate. The urch seems to them to be narrow, bigoted, and far, behind the times.

We have no advice to give, other than to say that if r Church continues to believe as it always has; in other ords, if the Statement of the Church Council repre- nts the present conviction of the Church—then the urch will have to do a better job of both informing d convincing its people. It surely is making a travesty the truth to hold a certain principle as a basic con- tion, and then to let the whole thing go by default nen it comes to practicing it.

We have always believed (and have tried to practice cordingly) that here is a pastoral problem which must dealt with in the same way the pastor deals with ny another personal problem involving the spir- al welfare of his flock. That means personal work, t polemical preaching. But it does mean recognition a situation which is real and serious.—O.G.M.

LC and "The ALC"

ince the ELC convention in June, we have received ore questions (written and oral) having to do with name of the new Church than on all other subjects mbined. The questions differ somewhat in content and phasis, but their tenor is pretty uniform. "How does American Lutheran Church feel about our action garding the name?" "Do you think the ALC Union mmittee will go for the proposed change?" "What ance do you think there is that something will be ne?" And so on and on.

We have often wished that editors had been endowed th at least a limited degree of omniscience. However, ce such special endowments have passed us by, we ve had to reply to all such questions that we just don't ow! We can hazard some guesses, based on conversa- ns with friends in the ALC. But, by and large, we can ly appropriate to ourselves the immortal words of the Will Rogers: "All I know is what I read in the per." And, until just now, that has been very little.

n the current issue of the *Lutheran Standard,* how- r, is an article which, while it will not supply specific swers to the questions which are being asked, will at st help a good deal. It is written by Dr. George S. ultz, director of Stewardship and Finance of the nerican Lutheran Church, a man who has been active- nvolved in the union negotiations for years. While the article is not exactly "official," it has been prepared at the request of the ALC Union Committee.

We are reprinting Dr. Schultz' article in its entirety in this issue (see pages 6-8). We have several reasons for doing so. In the first place, we do hope that some of those who have received unsatisfactory answers from us will find more specific help from the article. Further, it is an excellent article. It reviews the entire situation in simple and logical terms. It should help to clarify the situation not a little.

We took note of one purely incidental matter which Dr. Schultz brings up, which causes us to say, "Why didn't we think of that?" That is the use of the initials "TALC." Dr. Schultz states that the use of those initials is discouraged in his department. There the expression, "The ALC," is consistently used. We here and now make the same determination for these pages. From now on, any use of "TALC" in Lutheran Herald will be purely an inadvertence!

The convention of the American Lutheran Church will soon be held. Further light will then be shed on the entire matter of the name of the new Church. In November the Joint Union Committee will meet and formal discussion of the matter will begin. We would be foolish were we to attempt to make any predictions of things to come. Of two things we are completely convinced, however: (1) The Union Committee of the ELC will do the best it knows how in presenting the viewpoint of the ELC, as crystallized by our convention action. (2) We will receive a friendly and sympathetic hearing by our brothers of the ALC and UELC.

In the meanwhile, we are grateful to Dr. Schultz for acceding to our request to reprint his helpful article.

—O.G.M.

A Mix-up in Coats

A local church parish paper recently carried a desperate notice stating that two men had informed the church office that their coats were missing from the church cloakroom and that two other coats had been left by mistake. In other words, someone who came to church that Sunday is wearing someone else's coat.

In a figurative sense this is what ought to be going on in churches every Sunday. We come to church clothed in our own righteousness, but under the influence of the preaching of the Gospel and by faith we slip out of this old coat and slip into the coat of righteousness prepared for us by Christ.

In fact, if we aren't wearing someone else's coat (Christ's), we had better see to it right away. The marriage feast of Matthew 22 is just around the corner.

—W.H.G.

The Maps on Your Walls

By Raymond M. Ol

In a current issue of a popular news magazine is a map of the "top of the world." It shows the route of the atomic submarine "Nautilus" from the Hawaiian Islands under the polar ice cap en route to England. A few quiet moments of looking at this map brings a great flow of thoughts about the additional changes which will come to the world as the result of such a dramatic underwater cruise.

The maps on our walls can take our thoughts, our hopes, and our plans into distant places and give our lives new and larger dimensions. When these maps are on the walls of Christian homes, when their routes and shorelines are drawn by the life and mission of the Christian Church, they speak profoundly to Christian people.

The Budget of a Church is hard to understand without such maps on our walls . . . where they will demand our attention even when we hurry and invite our longest thoughts when we are prepared to be quiet and think of what they mean. It takes a map of the Christian's world to make clear the places where God has given His greatest blessings in this mid-twentieth century. You can put your finger temporarily on many places, but you finally move back to North America. You don't need somebody's arguments, all you need is a map, to understand the Scripture, "Unto whom much is given, of him shall much be required." You can find no place on any contemporary map of the Christian's world where privilege and responsibility meet more surely than in those places where our congregations of The Evangelical Lutheran Church are situated.

You can go back to the map of the world which ought to be on our walls and look for the places of greatest change as these affect the life and purpose of the Christian Church and its people. Those places are there in great number. You will find them on every Foreign Mission field, whether you look at Asia, Africa, South America, or the islands of the sea. You will find them in every one of the 49 states and Canada, with population growth, the migration of thousands of our citizens, the problems created by increasingly complex societies, the shifts in rural and urban life in which the Christian witness is to be made. Changes in our time are so sweeping and so fantastic as to be almost beyond the grasp of most of us. This is what we see on our walls. It is this kind of world which the Christian Church faces, and into which it must move with a firm sense of its mission in Christ's name.

The report of receipts from the congregations for the 1958 Budget of the ELC is shown below, at the mid-year mark. This is a summary by districts. This is the record of the way we have responded to the story which is wri on the maps which are on our wal or at least the maps which ought t there.

There is a lesson to be found analyzing these figures, compa them with receipts of one year Some districts have done remark well, others have been lagging. Yet great work of God will not be c simply by examining statistics. Ra He calls us to look at maps. He us to go to "Judea, Samaria, and ends of the earth." The implicat of discipleship push us beyond w we have done before. We have giv little more than a year ago, but it is enough to prove any great new insi into our responsibilities as Christi

The next five months can be s of the best we have known in the E There are many signs that peopl our congregations believe we ough be doing much more work than i present represented in our Budget. can do this by meeting congregati objectives and giving considerably m than those objectives. We can cover the needs which were not last year.

This mid-year report is an invita to make our plans and do our gi as a people who have looked long well at the map of the Christi world. It is perfectly clear what are called to do in 1958!

1958 BUDGET INGATHERING

District	1958 Objective	Raised	Status	% Raised	July 31, % Ra 19
Eastern	$1,477,036.00	$ 591,502.58	$ 885,533.42	40.0	3
Northern Minnesota	644,886.00	262,490.62	382,395.38	40.7	3
Southern Minnesota	1,285,315.00	493,605.40	791,709.60	38.4	3
South Central	573,020.00	230,372.52	342,647.48	40.2	3
South Dakota	571,117.00	220,597.16	350,518.84	38.6	3
North Dakota	652,111.00	253,336.91	398,774.09	38.8	3
Rocky Mountain	272,538.00	107,566.08	164,971.92	39.5	3
Pacific	320,518.00	141,027.59	179,490.41	44.0	4
California	287,358.00	119,996.78	167,361.22	41.8	4
Canada	123,282.00	49,390.87	73,891.13	40.1	4
No District	.....	223.25	223.25 Cr.	....	.
Lutheran Students	.....	564.09	564.09 Cr.	....	..
	$6,207,181.00	$2,470,673.85	$3,736,507.15	39.8	3
Total 1958 Budget $6,160,774.00				40.1	

For the Family Altar

J. R. Hestenes

Toward The Fifteenth Sunday After Trinity

Elisha

The Epistle: I Corinthians 7:29-31 • The Gospel: Matthew 6:19-23

Monday, September 8

BURNED HIS BRIDGES

Read I Kings 19:20-21

Elijah passed by him and cast his mantle upon him.

The call of Elisha is an exciting event. He behaves himself as a man who is swept off his feet. As soon as the prophet's mantle is put upon his shoulders, he begins to run, not sure which way to go or what to do first. He is mixed up; he is caught between a set of interests. Then he gets his feet on the ground. He did away with his oxen, as though to close finally the occupation of the past. Having done that, he arose "and went after Elijah." From now on this was his work.

We confess, O Jesus, that too often old ties prevent us from the kind of following You desire of us. Our flesh invites us to "look back" to things we once knew; our hearts hold dear those things that should be purged away. Give to us the decisiveness to cut hampering ties so that all old things shall be no more, and that all things shall be new. In Your Name. Amen.

Tuesday, September 9

A LARGE REQUEST

Read II Kings 2:9

"I pray you, let me inherit a double share of your spirit."

This was the reply of Elisha to Elijah, when he said to him, "Ask what I shall do for you, before I am taken from you." In so replying, Elisha revealed his deep sense of need. If he was to follow in the steps of Elijah and do the important work of a prophet, he certainly had need of equipment, of more than he felt that he already possessed. It is the feeling any Christian has when he measures his strength against the odds of the world. As Elisha asked for a "double share" so we can be "double sure" if our reliance is on God.

Help us to understand, dear Father, that if life in Your service is a large assignment, we can equip ourselves for it by making large requests of You. Our failures cannot be blamed to You; our short supply is not the fault of the storehouse of Your love and grace. Teach us to ask great things of You that we may do great things in Your Name. Amen.

Wednesday, September 10

"NOT FOR SALE"

Read II Kings 5:16

And he urged him to take it, but he refused.

Naaman had been cured of his leprosy. True, he had at first been offended by the idea that he should go and wash in the Jordan. But when, at length, he followed the command of Elisha and was made clean, he was full of gratitude. He offered a gift to Elisha, which gift it has been estimated would be worth $80,000 dollars today. But Elisha was not "in business for himself"; he was a prophet of the Lord. He said to Naaman, "As the Lord lives, whom I serve, I will receive none." He was not in the work to receive gifts; he was in the work to deliver the gifts of God.

You have said, kind Father, that those who labor are worthy of their hire. But will You spare Your people, so that none of them will be tempted to use the Kingdom for their personal enrichment or glory. Help us to be true servants. Amen.

✚

Thursday, September 11

APPLICATION

Read II Kings 4:32-35

So he went in and shut the door upon the two of them, and prayed to the Lord.

It is both interesting and worthwhile to note that Elisha did not do all of his miracles by merely "waving a wand." Often much faith was required of him to do the work before him. When he dealt with Naaman the leper, he had to be insistent with him; he had to hold his ground. When the child of the Shunammite woman died, he put on a prayer campaign, and went to great lengths to bring about the miracle of restoring the child's life.

We are absolutely dependent upon Your love and power, O God. But You call upon us to exercise our faith in bringing Your power to bear. Sometimes we are guilty of sitting back, after we have prayed, when all the while You expect us to apply ourselves. When we pray, "Thy Kingdom Come," send us to work. When we ask for Your blessing upon others, remind us that we have a large share in bringing it about.

Friday, September 12

SPIRIT OF VICTORY

Read II Kings 6:15-16

"Fear not, for those who are with us are more than those who are with them."

Not many have managed to keep such a spirit of victory in the face of an overwhelming enemy. But this is what Elisha said to his nameless servant. His servant was frankly scared. The king of Syria was out to get Elisha, whom he believed to be passing information to the king of Israel. Locating him at Dothan, he sent forces to take him captive. It is these forces the servant saw. Elisha, with his eyes of faith, saw the forces of God. He saw victory, not defeat.

Very often we need to pray that You will open our eyes that we may see the forces in our favor. With these eyes of ours, and in our short-sightedness, we so easily see the odds against us. Reveal to us the "mountain . . . full of horses and chariots of fire," so that we shall know that we are not left defenseless. In Jesus' Name. Amen.

Saturday, September 13

ENDURING INFLUENCE

Read II Kings 13:20-21

And as soon as he touched the bones of Elisha, he revived.

This hasty scene, where an unknown person was being buried, portrays a miracle, but also puts light on an important truth. The influence of people lives after them. No dead person caused to "touch the bones of Elisha" today can be brought to life; but those who walk in the death of sin can be brought into the new life by being touched by the same truth that Elisha proclaimed. The good influence of a God-controlled person lives after him. It is an on-going influence because it was started and is perpetuated by the Lord.

Bring us into line, O God, with things everlasting! Bring us to dedicate ourselves to the eternal values of the Kingdom. Only those things we manage to do for Christ will last. Encourage us in our witness. Keep us diligent in our work with the young, knowing that what is done for them in Your Name will live on after we are gone. Amen.

Comment and Criticism

The Burden of Proof

People continue to ask me, "What is the Church's attitude toward the Lodge?" And I'm not sure that's the right way to ask the question! Once in a while we should turn the question around and ask "What is the Lodge's attitude toward the Church?" I know this would make a big difference. I think it's time the Lodge takes a look at itself in the light of its relationships with its own attitudes toward the Christian Church. To ask the Church what it thinks of an organization or institution in the community is not always conclusive. Let the Lodge show its courtesy by listening to and answering, if it will, a question which has been significant since the advent of Jesus Christ. The question which the Church asks of the Lodge is this: "What do *you* think of Jesus?"

In order to come up with a thoughtful answer, the Lodge must first ask itself, "Just what are we? Are we a fraternal fellowship, a church of some type, a religious order, or a combination of the three?" The Lodge is obliged to make some decision concerning its own status rather than asking others (who often can give little more than a surface impression), "What do you think of us?"

Let's see what would happen should the lodge try to answer the question, "What do you think of Jesus?" If the Lodge defines itself as NOT being a church or any part of the Church and therefore refuses to be involved in such a specific religious question, then it must say, "We are a brotherly (or sisterly) fellowship with many good reasons for getting together with our friends. We are not a church and don't pretend to be one. Our members belong to and go to many different churches. We have no reason for religious rituals or rites within our organization. And we say, we are a fraternal order, not a church, and would not think of taking over the work of a church." Taking this position, the Lodge would be answering the significant question "What do you think of Jesus?" by saying, in effect, "We are a secular organization and therefore cannot give you an answer to a religious question which would speak for and satisfy all our members." To this the Christian Church responds, "Fine! As that is your self-definition, there need be no conflict between the Church and you as a secular organization."

However, the Lodge also has a right to respond in this way: "It's a free world and we live in a free country (which, humanly speaking, nobody would deny). And we can and will do what we want to do. We may not be a church in the sense that Christian denominations think of 'church,' but we will conduct very devout, churchlike services of our own making. We'll build altars as we see fit and have religious observances and rituals. As a Lodge we have a right to consider God as we choose, to be religious, and in many respects maintain churchly functions." If this is the answer and position of the Lodge, the Christian Church replies, "This therefore, your own decision, must be honored among men. But, by your own definition it follows that you have no need for the Church as Christians know it. So, please do not be too sensitive when we ask you to abide by your own decision."

The Christian Church knows its job, its mission, and knows it well. The mission is not that of sitting in judgment upon organization after organization within society. To the question "What do you think of Jesus?" the Church responds: "Jesus is the Christ, the Son of the living God. He is the sole mediator between God and man. He is the crucified and risen Lord Jesus Christ whom we proclaim, for we believe that man can be restored to his God only through Him and none other. We proclaim the sacrificial love of God through Jesus Christ as His free gift to man."

I do not need to debate the Church's attitude toward any organization apart from it. I need only turn the burden of proof around and ask "What do you think of Jesus?"

(The Rev.) Viggo Aronsen
Muskegon Heights, Mich.

A Plea for Honest Study

I want to express a word of thanks to the Church Council for its excellent series of articles in Lutheran Herald. May I add a thought to Dr. Myron C. Austinson's articles concerning "Lodgery"?

Dr. Austinson states: "Spelled out very precisely, the problem which faces the Christian Church is that of getting across to its laity the basic difference between Masonry and Christianity. The church member who is a nominal Christian and is not well indoctrinated in the Christian faith often fails to note the difference between Christianity and the doctrines of Masonry."

I heartily agree with this statement but two things are necessary if this difference is to be known: first, faithful pastors and congregations who will teach the difference; secondly, honest members who desire to learn the truth.

Thousands of our people are called to serve as jurors every year. They are asked to make decisions, to render verdicts, after all the facts of both prosecution and defense have been presented. No juror can make an honest and intelligent decision until he knows all the facts of both sides.

Christian people can do no less concerning the lodge. Yet many person

o consider themselves capable jurors, o make decisions in court only on basis of all known facts, will join lodge without knowing the facts either side in question. The lodge, its oath of secrecy, cannot speak; Church has raised its voice of disproval, but many persons ignore or use to hear the Church.

The Lutheran Church has always pressed its opposition to lodge membership by Christians. This is a fact ich is generally known. The ELC, gether with the other synods which 1930 formed the American Luther- Conference, has spoken concerning lodge in the Minneapolis Theses. e same statement appears in the ion Documents of the Church which ll be formed in 1961. I urge everye who is concerned to read this tement in the Minneapolis Theses eport of the Joint Union Committee 58, page 182). It reads in part:

"These synods agree that all such ganizations or societies, secret or en, as are either avowedly religious practice the forms of religion with- confessing as a matter of principle Triune God or Jesus Christ as the n of God, come into the flesh, and r Savior from sin, or teach, instead the Gospel, salvation by human rks or morality, are anti-Christian d destructive to the best interests of Church and the individual soul, d that, therefore, the Church of rist and its congregations can have fellowship with them."

The lodge members take an oath secrecy which prohibits them from ing any information to persons who not members. The candidate for Entered Apprentice Degree of sonry kneels before the altar with Bible in his hands and takes the lowing oath:

"Of my own free will and accord, the presence of Almighty God and worshipful lodge, erected to Him d dedicated to the Holy Saints John, hereby and hereon, most solemnly sincerely promise and swear, that vill always hail, forever conceal and er reveal, any of the secret arts, ts, or points of the hidden mysteries Masonry which may have been here- ore, or shall be at this time, or at any future period, communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason . . ."

No Juror can make an intelligent decision if (1) that juror refuses to listen to the prosecution; and (2) the defense will not speak.

By the same reason an honest and intelligent decision cannot be made when (1) a person, knowing that his Church objects to lodge membership, either ignores the wishes of his Church, or refuses to listen; and (2) the lodge cannot speak because of its oath of secrecy.

When a person chooses to affiliate with a lodge under such circumstances, he is in effect saying, "I cannot know the facts on one side, I do not want to know the facts on the other side, but I will decide, not knowing either."

As Christian people, let us study the lodge with open minds in the light of God's Word, and let us be honest with ourselves, our church, and our God.

(The Rev.) Leon O. Holtan
Clinton, Minnesota

Of Mergers and WCC

One of the advantages of being in the Far North is that one is far, far removed from the center of the church body. The arguments over WCC, over church polity, etc., seem so far off, and there is so much of present labor in our own little corners that the rest of the Church we are inclined to let "go by," as well as the rest of the world.

And sometimes as we read the "official" Church papers, it seems that there is indeed an unbalanced portrayal of the Church's work, and that we are forgetting that the work of the Kingdom is still sacrifice, prayer, and sweat —out where the faithful in many places continue the never-ending work of publishing the Gospel on earth. In fact, one gets rather disturbed with both "official" and "unofficial" publications. The one tends to publish only what fits the bias of the "powers that be," and glamor and success stories and Churchianity appear in the ascendancy; but what of the Christ and His Cross? The other, the "unofficial," seems to have only a jaundiced eye that sees only the weaknesses; and now, they are even offering "free ordinations" to pastors who will bolt the synod over merger! Are not both types of publications two sides of the same coin?

Personally, I no longer care one way or the other about WCC. The main value of belonging, in some instances, seems to be the ability for certain individuals to attend meetings, and then come home and report that they "have been somewhere and passed a resolution."

Nor do I bewail, as some, the present merger. I only regret that it isn't a bigger merger.

Certainly it would be a boon to us who labor in the outer fringes of the Church to have one united Lutheran Church for America, or something approaching that ideal. Christ is preached, and the synods mean very little to many of us—and less to many of our people. But I, too, am aware of the danger of "bigness"; big churches tend to be officious and sometimes cold and impersonal. "Smallness" may have merit in keeping us humble. But where pastors and people of many synods mingle, and you often can not tell one from the other by his beliefs or his actions, how can we justify the divisions any longer on the basis of "historic background" or "nationality groups"?

I am reminded of a reported incident from the life of George Bernard Shaw. It seems that a beautiful French actress had the hobby of bearing children sired by illustrious fathers. She approached the playwright with the suggestion, "Wouldn't it be a wonderful thing if we could give to the world a child with my beauty and your brains?" Shaw is reported to have answered, "The risk is too great. It might have my beauty and your brains." This is what concerns me in the present merger: *Will the new Church perpetuate our collective virtues or our vices?*

(The Rev.) Oliver Everette
Fairbanks, Alaska

From 18% in 1870 . . .

Church Membership Gains Million in a Year

Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues.

Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724 members.

The latest annual compilation of church statistics, covering 255 church bodies in 48 states and the District of Columbia, was announced by the National Council of Churches. The figures will appear in detail in the Yearbook of American Churches, to be published by the Council Sept. 2.

For the first time since World War II, the membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine-tenths of one percent—the population rise was estimated at 1.7 per cent.

Other new figures, covering mainly the church statistical year of 1957, include:

Sunday School Enrollments—up 1.1 per cent for a new total of 40,359,772.

Per member contributions—$56.74 annually, an increase of 7.3 per cent.

New church construction—at a new all-time high of $868,000,000, up $93,000,000 over the previous year, and more than double 1950's $409,000,000.

A membership breakdown by major faiths show there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, and 2,540,446 Eastern Orthodox in this country.

Left out of the count was the Church of Christ Scientist, whose regulations forbid "the numbering of people and reporting of such statistics for publication." According to the 1936 census of religious bodies, the last one taken by the Federal Government, there were 270,000 Christian Scientists in that year.

Eighty-two of the 255 reporting church bodies account for over 98 per cent of church members.

The largest Protestant body is the Methodist Church, with 9,543,245 members. Next in order among the most numerous Protestant bodies are: the Southern Baptist Convention (8,956,756); National Baptist Convention, U.S.A., Inc. (4,557,416); United Presbyterian Church in the U.S.A. (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455).

When Protestants are grouped into "families" of churches, Baptists are by far the most numerous—nearly 20,000,000 members of 27 Baptist denominations. There are 12,059,400 Methodists in 22 Methodist church bodies; 7,529,773 Lutherans in 19 Lutheran bodies; and 4,043,052 Presbyterians in 10 Presbyterian bodies.

A breakdown of the Sunday and Sabbath School figures shows that of the total 40,359,772 enrollment, 37,127,732 are students, and 3,232,040 are teachers and other religious education workers. Of the total, 92.2 per cent Protestant.

For the first time, the Yearbook alyzes Protestant Sunday School m bers by age groups. Basing its findi on 1956 figures, the study shows just as many adults (aged 24 and are enrolled in religious educat classes in the churches as child (aged 3 to 11 years). Each gr numbered over 12,000,000 enroll The youth group between totaled 000,000. The "cradle roll" totaled 000,000. (Adult teachers and offi numbered 3,000,000.)

Fifty-two major Protestant Eastern Orthodox church bodies re contributions at $2,043,741,555. O bodies do not report on gifts. C parable totals for the past two y show 9.9 per cent increase in co butions for all purposes.

The average annual contribution member was $56.74—up 7.3 per c from the previous year's $52.88. S enth-day Adventists appear to g most generously, on the averag $202.02 per annum.

Church Membership as Percentage of Population

The percentage of Americans having church membership has climbed in a steady upward curve for the past several generations. Today's 61 per cent is three times that of the year 1880. The following table shows the climb, as recorded by decades:

1870	18%	1920	43%
1880	20%	1930	47%
1890	22%	1940	49%
1900	36%	1950	57%
1910	43%	1957	61%

One In 21 An Alcoholic

Alcoholism has reached a rate in United States where one out of ev 21 adults is now an alcoholic, Methodist Board of Temperance ports.

Citing the latest studies conduc by the Yale Center of Alcohol Stud the temperance group said that number of alcoholics has risen to 015,000. This is a rate of 4,760 100,000 adult population.

In 1950 the number of alcoho was established to be 3,876,000, 3,890 per 100,000 adult population in 1940 it was 2,632,000, or 3,050 100,000.

"Treatment facilities for alcoho do not begin to measure up to the s of the problem," Dr. Caradine R. H ton, general secretary of the Metho board said. He pointed out that world membership of Alcoholics An ymous is 200,000 against over 5,000,0 alcoholics in the United States alo

ussians May Join WCC

Metropolitan Nikolai of Krutitsky id Kolomna, second ranking leader the Moscow Patriarchate, will recom- end that the Russian Orthodox hurch join the World Council of hurches.

Following a two-day conference at trecht, Netherlands, with WCC lead- s, the Metropolitan said, "I will re- ort to the Soviet churches, recom- ending that they join the World ouncil."

The Russian Orthodox Church re- ised to join the World Council when e council was formed at Amsterdam, olland, on Aug. 23, 1948.

"We cannot express a firm decision - joining the World Council of hurches," Metropolitan Nikolai said. We can only say the next stage will : one of consultation with Soviet urch leaders."

He aded the conference here was ndoubtedly a good basis for future ntacts" between Russian Orthodox hurch and World Council leaders.

Report to Moscow

The three-man Russian delegation ill report on the conference to the atriarch and Synod in Moscow. Vorld Council leaders will make their eport to a meeting of the council's entral Committee at Nyborgstrand, enmark, August 22 to 29.

Spokesmen described the conversa- ons between the delegations as based "brotherhood in Christ" and rank."

This was the first official meeting etween representatives of the two odies. Participants said it led to a seful exchange of information and uller understanding."

A joint statement issued by the Con- rence delegates following their ses- ons here said the Russian delegation ould report to the Patriarch and Holy nod that it was in "a spirit of full mpathy with the fundamental prin- ples of the ecumenical movement."

The Russian delegates, the statement lded, will also report favorably on e conference to other autonomous rthodox Churches of Eastern Europe hich also have remained out of the Vorld Council.

Eight Orthodox bodies voted in 1948 gainst affiliating with the World Council. The action was taken at a Pan-Orthodox Conference in Moscow.

Leaders of the World Council were reported in the statement to be in favor of further contacts with the Russian Orthodox Church, and will recommend that Russian church leaders attend meetings of the council's Central Committee as observers if the Moscow Patriarchate's Holy Synod agrees.

—RNS Photo

EAST-WEST DISCUSSION—This photo would indicate that there were some lively discussions at the recent Netherlands meeting of World Council of Churches' leaders with representatives from the Church in Russia. Shown are (left to right) Metropolitan Nikolai of Krutitsy and Kolomna, second ranking prelate of the Moscow Patriarchate; Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the WCC's Central Committee; and Bishop Mikhail of Smolensk, a member of the Russian delegation.

"Father" Is A Father

His wife and three children were among those who received the blessing of a newly-ordained priest when he sang his first Solemn Mass in Holy Eucharist Roman Catholic church in Toronto.

Father Anthony Zouzal was one of three residents of Canada who were ordained in Munich, Germany, for the Ukrainian Rite by Archbishop John Bucko, Apostolic Visitor to Catholics of that Rite living in Western Europe.

Many Eastern Rite married men in Europe become priests and Father Zouzal sought and obtained permission from the Vatican to go back to Europe for his ordination. No bishop in North America can ordain a married man to the priesthood.

A native of Czechoslovakia, where he was a seminarian, Father Zouzal emigrated to Toronto and started working in a factory. He served Mass regularly at the church where he offered his first Solemn Mass.

At Katholikentag . . .

Honor Nazi Victims

In Berlin more than 30,000 Roman Catholic men marched in silence to the Ploetzensee Prison in honor of co-religionists who were martyred there during the Nazi regime. The pilgrimage was led by Joseph Cardinal Wendel, Archbishop of Munich and Freising, and Archbishop Aloysius J. Muench, Papal Nuncio to Germany, as well as fifteen other Archbishops and Bishops and prominent civic dignitaries.

It was a special feature of the 78th German Catholic Day (Katholikentag) Congress celebrated throughout East and West Berlin by about 100,000 German Catholics.

Many Protestants were present as tens of thousands of Catholics from both sectors jammed meeting places in special services devoted to Christian unity and discussions of the Congress theme, "Our Concern—the Man; Our Salvation—the Lord."

Bishop Julius Doepfner of Berlin, whose diocese reaches far into the Soviet Zone, laid a wreath at Ploetzensee where participants in a 1944 plot against Hitler were executed. Among them were several priests.

—RNS Photo

TRAVELERS' RETREAT—This tiny chapel, nestling behind a motel on a well-traveled highway near Buford, Ga., is believed to be the first motel chapel in the country. The simple chapel has three walnut pews and an altar with a Bible and a cross.

Gill Leaves "Century"

Dr. Theodore A. Gill, 38, managing editor of The Christian Century, was elected president of San Francisco Theological Seminary in San Anselmo, Calif., by its board of trustees.

Dr. Gill, is scheduled to assume his new post in November as the fifth head of one of the largest seminaries affiliated with the United Presbyterian Church in the U.S.A.

Associated with The Century since 1955, Dr. Gill will continue his relationship with the undenominational weekly as a contributing editor.

Unitarians, Universalists Schedule Merger Poll

Members of the American Unitarian Association and the Universalist Church of America will vote in February on whether the two bodies should merge.

The poll was announced at the five-day 16th congress of the International Association for Liberal Christianity and Religious Freedom in Chicago. Both groups were hosts to the congress, attended by representatives of Christianity, Judaism, Islam, Buddhism and Hinduism.

If the Unitarian-Universalist merger is approved, a plan of union will be presented to the assemblies of each body in the fall of next year. Final membership vote on the union, if endorsed by both assemblies, is not expected to take place until 1960.

The proposed new body will unite some 105,000 Unitarians and 75,000 Universalists. It will be known as the United Liberal Church.

The merger has been in the offing for more than 12 years. A 12-member special commission has been negotiating the union since 1955.

It conceives the merger to mean the establishment of one corporation that would perform for the Universalists and Unitarian churches, and possibly others, all the functions now performed by the Universalist Church of America, American Unitarian Association and Council of Liberal Churches.

The council was formed in 1953 to federate the work of various departments of the two bodies.

Every Three Days . . .

Eight Years, 1,000 Churches

At least 1,053 new congregations have been organized by The Methodist Church during the last 8½ years, the denomination's Board of Missions has announced.

A survey conducted by the board showed that the Methodists have been organizing new churches at the rate of 124 a year or one about every three days.

The survey revealed that Methodism is growing fastest in the South. The largest number of new congregations was organized in the Church's South-

eastern and South Central jurisdicti

Four of the denomination's 103 nual conferences organized 40 or n new churches since 1950. They v the Virginia, Florida, Southern C fornia-Arizona, and Texas conferer

A special section of the survey ered 221 new congregations organ four or more years ago. This re showed that most new congregat grew very rapidly.

These 221 churches had an ave membership of 95 when formed, after four years they had an ave membership of 285.

The new Methodist churches d their members from varied sou the survey showed. Fifty-six per came from other Methodist congr tions, 13 per cent from other den inations, and 31 per cent through fession of faith.

Whoops!

A delivery mix-up caused som red faces at a booth operated b the Woman's Christian Temperanc Union at the Illinois State Fair thi year.

Bundles of literature extolling the contributions of the liquor industr to the American way of life were delivered to the WCTU. Some o it reportedly was passed out to vis itors before the error was discov ered.

Fair officials, who were summoned to remove the literature, promptly delivered it to the proper consignee the Illinois Retail Beverage Associa tion whose booth was directly opposite the WCTU encampment.

Names In The News

Bishop Otto Dibelius, head of Evangelical Churches of Germany, in Japan this month to participate the ceremonies which marked the 10 anniversary of Protestant missions that country.

The Rev. Fred J. Wolff of Hois ton, Kans., has been assigned as first regular Lutheran pastor to se the Central American republics Costa Rica, Nicaragua, Honduras El Salvador. Mr. Wolff, a pastor the ULCA will conduct most of services in Central America in Gern

The Rev. H. Werner Neumann pastor of the ALC, has been appoi as Protestant chaplain for the Wisc sin State Reformatory, Green Bay.

r the Lutheran Welfare Society of e state.

Dr. George F. Hall, pastor of Arlingn Hills Lutheran Church, St. Paul, inn., has accepted the post of campus utheran pastor at the University of innesota. An Augustana synod pas-r, Dr. Hall taught for several years Gustavus Adolphus College in St. ter, Minn.

Bishop Gunnar Axel Hultgren has en named Primate of the Church Sweden succeeding Dr. Yngve rilioth who is retiring September 30. ishop Hultgren is 56 years old, and as ordained in 1925.

Archbishop Michael, president of the Vorld Council of Churches since 1954 id head of the Greek Orthodox hurch in North and South America ed July 13.

Mrs. Catherine Marshall, author of st-selling Christian non-fiction books id magazine articles, has joined the aff of Christian Herald as woman's litor. She is the widow of the late ter Marshall, pastor of the New ork Avenue Presbyterian Church in Vashington, D. C., and chaplain of e U. S. Senate.

Dr. E. Theodore Bachmann, profesr of church history and mission at acific Lutheran Seminary in Berkeley, alif., will spend the 1959 academic ar at Sao Leopoldo Theological hool in Brazil as guest professor onsored by the Lutheran World Fedation.

JET INJECTION SMILES—Burmese students smile as they are shot with jet guns loaded with anti-typhoid serum. Speedy and painless immunization of 480 students was completed in less than two and half hours by a team of doctors on a round-the-world tour of mission centers. The new equipment injects the serum into muscle with a jet-force of 700 miles per hour, eliminating the use of painful needles.

—RNS Photo

At World Conference . . .
Ethiopian Church Proposed

Formation of an indigenous Lutheran Church in Ethiopia that will have some 30,000 members seems likely in the near future, it was reported at the annual meeting of the Commission on World Mission of the Lutheran World Federation at Sigtuna, Sweden in August.

Work on a constitution for a church body intended to include all Lutheran groups in Ethiopia has been proceeding on the field in close consultation with mission boards in Europe and America, the Commission was told.

Half Million for Mission Aid

A budget of $570,162 for 1959 was adopted by the Commission on World Mission of the Lutheran World Federation at its recent annual meeting.

The amount allocated for next year is somewhat less than the expected expenditure of $587,488 in 1958 and the $601,309 spent in 1957.

The funds will be used to subsidize various churches and missions in Asia, Africa, and the Middle East and to underwrite several special projects. The program is under the direction of the LWF's Department of World Mission.

Nearly half the 1959 budget represents grants to Lutheran Mission New Guinea, the largest Protestant mission in the South Pacific. The second largest grant, $123,652, will go to the Church in Indonesia.

The proposed organization will give full autonomy to the various synods in their own church life and order, but will also provide legal advantages that could not be gained in a federation.

According to present plans, the constituting assembly of the "Mekane Yesus Church in Ethiopia" is scheduled for next January.

It is contemplated that with the formation of the new group, the Mekane Yesus Evangelical Congregation in Addis Ababa will withdraw from membership in the Lutheran World Federation and that the church body as such will seek to affiliate with the Federation.

The Commission was also informed that plans are underway to establish a joint Lutheran Seminary at Addis Ababa, to be opened in the fall of 1960. Negotiations are now in progress for the purchase of a site for the school.

At the present time, theological training is given at an institute conducted by the Swedish Evangelical Mission in cooperation with the German Hermannsburg Mission. Seven young men were recently ordained there, almost doubling the number of Lutheran pastors in Ethiopia.

Also active in Ethiopia, in addition to the Swedish Evangelical Mission and the German Hermannsburg Mission, are the Norwegian Lutheran Mission, the Danish Lutheran Mission, the Swedish Bible Believing Friends, and the American Lutheran Church, the latter having entered the field in September of 1957.

More than 100 persons, including consultants and visitors, attended the nine-day session of the LWF's Commission on World Mission from July 31 to August 8. American representative and vice chairman of the six-member Commission is Dr. Fredrik A. Schiotz of Minneapolis, president of The Evangelical Lutheran Church.

Other Actions

In the course of its deliberations, the Commission:

• Announced that the second All Africa Lutheran Conference will be held in Antsirabe, Madagascar, Sept. 10-20, 1960. The first such conference took place in November of 1955 in Marangu, Tanganyika.

• Appointed a committee to study the problems of polygamy in Africa for report at the 1960 All Africa Lutheran Conference.

• Took steps to provide a spiritual ministry to Asian and African students studying in Great Britain.

• Heard that the Evangelical Church of Bavaria is giving serious considera-

tion to pioneering a missionary project among some 300,000 natives in the unexplored mountains of West New Guinea.

• Received a report that the American Lutheran Church has sent out a five-member team of young men to assist in the building program of Lutheran Mission New Guinea, to serve for two years without salary and only expenses paid. This is the fourth group of mission builders, making a total of 29 young men sent to the field for this purpose.

• Approved preparation of a history of Lutheran cooperation in world missions since World War I and allocated $1,000 to the project.

• Accepted offers of assistance from Schleswig-Holstein Mission in Germany and Lutheran Church of Holland for work on orphaned mission fields in Tanganyika which are administered by the National Lutheran Council.

• Commended the five-year program of the World Student Christian Federation on the theme, "The Life and Mission of the Church," as worthy of interest and support and urged financial contributions to the program through national committees, churches, and societies.

In Austria . . .
Refugees Double Church Rolls

The membership of the Austrian Lutheran Church has more than doubled in the past ten years.

The unprecedented increase, resulting largely from the influx of thousands of Lutheran refugees of Communist tyranny in the East, has left the minority church suffering critical shortages of trained staff and adequate facilities.

To help meet these needs Austrian Lutherans, who comprise just under six per cent of the nation's population, will require continued aid from U. S. and other Lutheran churches around the world.

These are the salient points made in a new report issued by offices of the Lutheran World Federation. The report lists present church enrollment as 396,614 persons as compared with about 200,000 persons in 1948.

It notes that despite 236 new building programs initiated during the decade, there are only 156 churches and 776 preaching stations—served by a total of 230 pastors and 400 catechists.

Welcome in Norway

Two ELC pastors and their families were the guests of honor at a welcome reception in Oslo, Norway in August.

The Rev. Herman E. Jorgensen, Jr., who is serving this year as an exchange pastor in the Church of Norway, was installed August 3 as an assistant pastor in the Ullern parish in Oslo.

On the preceding day the Church of Norway Committee for Contact with the ELC sponsored the reception which welcomed the Jorgensens as well as Dr. and Mrs. Oscar Hanson and family. Dr. Hanson arrived last month in Norway to establish an ELC congregation for English-speaking residents of Oslo.

ELC-UELC Missions Form Synod in Colombia

The Evangelical Lutheran Church—Colombia Synod (Iglesia Evangelica Lutherana—Sinodo de Colombia) was organized during the last week in July.

The new body is comprised of five congregations, with a sixth in the process of organizing. All are the product of the mission endeavors of The Evangelical Lutheran Church and the United Evangelical Lutheran Church in the United States, which began work in Colombia in 1944. They have about 500 members in all.

The Rev. Arnfeld C. Morck, UELC missionary who is superintendent of the Colombia Evangelical Lutheran Mission of South America, was elected as the first synodical president. C officers named were: the Rev. Pausa Wilches, vice-president; Sr. Gus David Rodriguez, secretary; and Rev. Harold C. Olson, treasurer.

There is also an Evangelical Lut an Church of Colombia, composed congregations serving some 2 European Lutherans of many nati ities.

A step at a time . . .
Prairie Church Remodelec

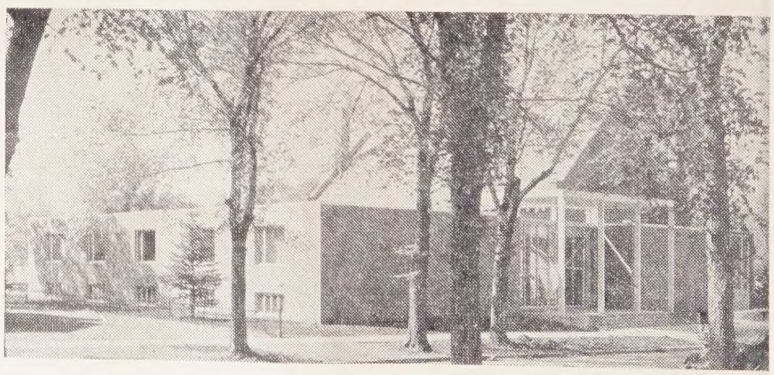
When the people of Deep C Church west of Pierre, S. Dak., brated their 50th anniversary Au 24 they rededicated and laid the co stone for a building that has been ir process of remodeling for five year

The church is located on the prairie, and not only must it withs wind, dust, rain, hail, and snow, the shale beneath the gumbo e presses against the foundation cons ly.

In 1953 it was discovered that old basement had been pushed in it was no longer safe. The roof le and the wainscoting was streaked f water and dirt.

The first need was a new basem A local contractor supervised the v and members of the congregation nished labor. The digging began a forty feet away, and when the basement was finished, the church moved over on it.

The walls were reinforced with and at the center on both sides a



NEW PARISH UNIT—Pictured is the recently-completed parish education unit of Church, Morris, Minn., the Rev. Lowell C. Larson, pastor. The building contains room space, nursery, offices, a fireside room, and a new narthex for the older ch A worship center at one end and a fireplace at the other make the fireside room a r purpose area. There are no individual classrooms in the building except the nu Large department areas are divisible for class work with folding doors. Architects Magney, Tusler, and Setter of Minneapolis.

marriage to Pastor Holland i
She has served with her husb
parishes in St. Marie, Ida.; Jopl
Fairfield, Mont.; and Valde
Oconomowoc, Wis. Funeral
were held in Our Savior's Church,
Oconomoc with the Rev. William John-
son in charge and at Mt. Sterling with
the Rev. John Midtling in charge. Sur-
vivors include her husband and three
sons.

vin Butte
er: Miss

st Luth.
Church, Stephen, Minn.

Montevideo Ct. WMF, Sept. 25, Watson Luth. Church, Watson, Minn.

Estherville Ct. WMF, Oct. 7, Immanuel Church, rural Estherville, Iowa.

Lake Region Ct. WMF, Sept. 17, Trinity Church, Esmond, N. Dak.

From Boy to Man
and to
MAN-SIZED PROTECTION

20-35 $5000
19 $4000
18 $3000
17 $2000
16 $1000

The Escalator Policy

This policy for young people has a built-in escalator feature that raises the protection from $1000 to $5000 WITH NO INCREASE IN PREMIUM.

From age 0 to 16 the policy provides $1000 protection. Then as responsibilities become greater, the protection increases to $5000 at the rate of $1000 per year from age 17 to age 20.

Important, too, is the feature permitting conversion to permanent types of life insurance at any time before age 35. This protects priceless insurability.

Insure with an Old Line Company -- it does make a difference!

Lutheran Mutual
LIFE INSURANCE COMPANY
Home Office • Waverly, Iowa

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

169 acre farm, 100 acres under plow. Modern 4 bedroom house, full basement; garage. Hog house, barn, milk house, machine shed. Close to church and school. In Crawford Co., Wis. 578-1A

Homes

2 lots for lovely home on lake shore in W. Minn. 578-2B

Businesses

Grocery store in thriving town of 2000 pop. in S.W. Minn. Will sacrifice fixtures. Total investment from $7,000 to $8,000. Ideal man and wife operation. Lutheran community. 578-3C

Neighborhood grocery store in Mont. City. Store and lot; good fixtures, newly decorated in and out. $8,700. Discount for cash. Owner retiring. 578-4C

FOR RENT

Homes

Large, pleasant room with kitchen privileges for employed girl in S. Mpls home. Available at once. 578-5B

Large room with large closet, kitchen privileges. Prefer employed lady or man. Garage available. S. Mpls, near Bethlehem Lutheran Church. Bus 1 blk. 578-6B

HELP WANTED

Parish worker in growing church in Chicago area. Duties to include visitation, youth work and responsibility in religious education. 578-7F

Middle-aged housekeeper to take full charge of modern, farm home, 2 boys—ages 6 and 9. Close to small town, church and school. 578-8F

Experienced couple for custodial work in large Lutheran church in S.E. Mpls. Includes parish unit. 578-9G

Each Sunday listen to

"Lutheran Vespers"

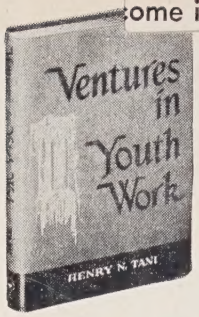
Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

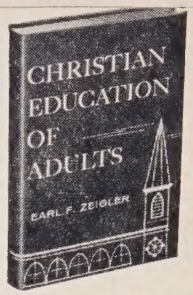
4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

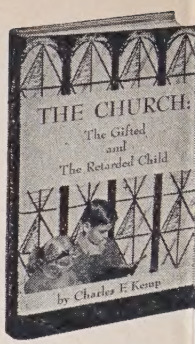
Short wave: 10:30 p.m.—HCJB (Meter Band 16-19-25-31-49)

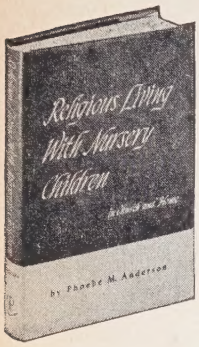
Clip this as a listening reminder!

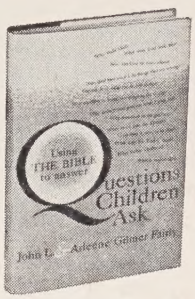
ome in Norway as th











HOW TO WORK WITH CHURCH GROUPS

by Mary Alice Douty

For all group leaders—from kindergarten teacher to church school superintendent. The principles of group activity and democratic group leadership are put into practical terms for the leader of every age group. $2.50

Code 31-2943

ORDER BLANK

_____ How to Work With Church Groups, $2.50
_____ Ventures in Youth Work, $2.75
_____ Boys, $2.00
_____ Religious Living With Nursery Children, $2.50
_____ The Church: The Gifted and the Retarded Child, $3.50
_____ Using the Bible to Answer Questions Children Ask, $2.00
_____ Christian Education of Adults $2.75

I enclose $_____ Charge ☐

(On cash orders, please include 10c for the first dollar and 5c for each additional dollar or major fraction thereof for postage and handling.)

Name_____

Address_____

_____

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minn.

Books for PARENTS - TEACHERS - YOUTH WORKER

VENTURES IN YOUTH WORK

by Henry N. Tani

The elusive teenager—what makes him tick—is a challenge to leaders of your people. Here are new approaches in working with youth, as well as a review of existin procedures, activities and resources. $2.

Code 31-77

BOYS

by Roscoe Gilmore Stott

A manual for those who work with boys—to help them know boys, teach them lead them. Here is information and inspiration, practically presented. Illustrated, spir bound. paper, $2.

Code 31-6

RELIGIOUS LIVING WITH NURSERY CHILDREN

by Phoebe M. Anderson

What nursery children are like, how to understand them, how to plan for them the program of the church, and how to help them grow toward Christian maturit $2.

Code 31-65

THE CHURCH: THE GIFTED AND THE RETARDED CHILD

by Charles F. Kemp

In a field long neglected by the church, Dr. Kemp writes an absorbing, authoritati analysis that examines the problem of gifted and retarded children, their needs an capabilities. His suggestions on what the church can do are based on research an experience. An important book for pastors and teachers. $3.

Code 31-13

USING THE BIBLE TO ANSWER QUESTIONS CHILDREN ASK

by John L. Arleene G. Fairly

Types of questions, the responses they call for, and basic principles for answerin are clearly explained. 13 major questions that young children commonly ask are di cussed and answered by showing what the Bible says on the subject. $2.

Code 31-77

CHRISTIAN EDUCATION OF ADULTS

by Earl F. Zeigler

A practical and authoritative treatment of the meaning of adult Christian educatio the facts of adults' interests and needs, the goals of Christian education for adults. Th volume makes an excellent textbook on the subject for pastors, church officers an education workers. $2.

Code 31-